

conveyed to his mind, that there are human beings, who, while zealously advocating the "Gospel alone" theory, are becoming noted for leaving the Gospel alone! It is left so entirely alone, that none of it appears in the life or in the speech."—*M. M. Eshleman in G. M., under the heading of Royal Crumbs.* We give the above just to show our readers the "life" and "speech" of one who believes in "more than the Gospel." It is one of his Royal Crumbs remember.

We hope our friends are preparing articles for the Brethren's Annual for 1885. We also solicit selections of useful and interesting articles. We want nothing common-place, original or selected. It must all be first-class. Statistics of churches and Sunday schools will be in order. Please look over the report published by brother Yoder, in No. 28, present volume, and if it contains any errors, kindly inform us and give corrections, and any changes which may have occurred since then. So also with the list of ministers. Let all lend their aid, and we shall have an annual which will be a credit to us. Please go to work now. There is no time like the present time.

We commend the example of A. J. Hixson, in college work. Hope other churches which we cannot visit, will follow the example, and send for blank notes and go to work and raise all they are able to contribute to the cause. They will thus greatly assist the good work, and enable us the sooner to return to the office to fire up the paper in good time for the new volume. Also, individual members, who are isolated from the church, who feel desirous of helping the cause will please ask for blanks and fill them up with such amounts as they feel they should give, and send them in. The sooner this will be attended to the sooner the great problem will be solved.

An earnest and affectionate brother writes in a private letter:

"Although there are three sects now, I do not accept the lines. I ever did and yet do protest against the division. I salute all—and all salute me, as yet—and I yet hope on the basis of the blessed gospel, all who practice the same ordinances, and hold the same anti-war, anti-slavery, anti-secret organizations and sentiments; and who maintain temperance principles, and favor education, Sunday schools, missionaries, etc., will yet become one organization in the approximate not very far off future, and as the children of the Old Order Brethren grow up to see the excellency of those principles and efforts, I think they will too fall into line.

Brother Jacob W. Beer tells us about a sister that was dissatisfied with her former baptism, and could not rest until she was rebaptized. We suppose that under the circumstances, the best that could be done was done. It must not be inferred, however, that we as a church, advocate rebaptism. When persons have been baptized by trine immersion and are satisfied with it, we do not ask them to be rebaptized. It will be noticed that her baptism was not called in question on account of anything wrong in the administrator or in the church where she formerly belonged, but it seems she was dissatisfied for other reasons. It is nothing new for church members to become dissatisfied with their former baptism when they believe that they were not sufficiently enlightened at the time it was administered. There should be knowledge and faith without which there can be no true conversion.

The opening of the First Fall Term of Ashland College took place this morning. The day is fine and everything is propitious for the occasion. Students are here from various parts of the country, and their numbers and appearance are such as to make everybody about the college feel happy. More students are expected during the week and later on in the term, but the larger number will not come until the second fall term. The college and boarding hall have been scrubbed, swept and garnished, and everybody feels that Ashland College is a nice place. The professors have the welfare of the students and the prosperity of the college at heart and will do everything in their power to instruct and please the students. The boarding hall is fast filling up, and all will be done that possibly can be done to make the place a home for the students who room at the hall. The prospect for Ashland College never looked brighter than it does at this writing.

There is a country place in Wayne county, Ohio where there are three churches on a plot of ground containing less than two acres. The most ancient of the trio is known as the old Mohican church and is the building from which the Brethren were excluded for disloyalty to "uninspired legislation" of a mandatory sort, and resulted in the building of a new church by the Brethren which is known by the name of Fair Haven. The third is the result of pride and emulation on the part of the German Baptists in that community led by their presiding elder, who, finding the Brethren had a nice new house to wor-

ship in, resolved to have a "new house too." We have not learned yet what the new house will be called. We suggest Ichabod as an appropriate name. The people have called the place Church-town. We have not learned yet what the German Baptists intend to do with the old church which they consider too good for anybody else and not good enough for themselves. The land upon which the house stands is owned by a private individual, and he alone has a right to tear it down or move it away. Christians should let their light shine.

We had an accidental interview with Elder Parker of the German Baptist Church a few days ago. He was returning home from attending to some committee work in Stark county, Ohio, to which he had been appointed by the district meeting of his church last spring. The committee was not successful in this case in effecting a reconciliation between the aggrieved party and the church. He wants us to notice in the EVANGELIST that they held a very quiet, peaceable meeting at Oak Grove lately, which we cheerfully do. We are glad to report peace whenever we can do so truthfully. The reason that the above council differed from some others was no doubt because there was no attempt made to enforce "uninspired interpretations." If our German Baptist friends would only leave their creed (the minutes of annual meeting) alone, and adhere to the gospel alone, they could have love and peace at most of their meetings. He wants us to say further that we were misinformed about their proceedings in the John Willis case. He says John Willis was received into the church after a full investigation of his case, and not without an investigation.

Talmage recently preached on the Curse of Scandal. His text was, "Whisperers." The following are extracts:

"Ah, if the people would only mind their own business we would have the millennium next week. Alas for these talebearers, these whisperers, these everlasting 'snoops!' After they have made your feelings all raw they take the turpentine and rub it in with a coarse towel. Rather than defamation of good names it would be more honorable business to take a box of matches and a razor and see how many houses you can burn and how many throats you can cut. The destruction of a man's name is worse than the destruction of his life. But how much worse is it to damage a woman's reputation. Some people say there is no hell, but if there be no hell for such a despoiler of womanly character it is high time that some philanthropist built one. An ancient writer declares that the slanderer and the man who believes the slanderer ought both to be hanged, the one by the tongue and the other by the ear—and I agree with him. Don't retail gossip. Don't cackle. But, although whisperers may do a little damage, their slander becomes a eulogy. Go on and do your duty and God will take care of your reputation.

Lieutenant Greely, who led an expedition to the Arctic regions of the north some two years ago, and from whom nothing was heard, has been discovered, with five companions, in a starving condition and brought back. Out of a crew of twenty-five only six survived. One of the party had lost both hands and feet by frost bite, and died on the sixth of July. This expedition claims the honor of having penetrated further north than any former expedition ever reached; and it is also claimed that important scientific discoveries have been made by it. The fact of an open polar sea has been fully demonstrated by this expedition, and some new land has been discovered. We cannot tell what the land is good for, or what the commercial advantages of the open sea will be. We doubt very much whether the discoveries made by this and former similar expeditions, have been sufficiently important to true science to pay for the great sacrifice of life and treasure incurred by them. We cannot help to admire the pluck and endurance of these brave men who volunteer to endure the dangers and privations of these expeditions, but we think their energies could be employed more profitably in some other directions. This latter expedition was reduced to such straits by hunger, as to resort to eating their seal skin clothing, cut into strips and boiled.

"From information indirectly received, we learn that a few brethren are taking exceptions to our article on 'Uninspired Interpretations.' We are sorry that such brethren do not have charity enough to write directly to us, and show us where in we have done wrong. If any brother can show us that a single position taken, in the article referred to, is unfounded, we shall gladly take it back. In the whole article there is not a single unkind word or reflection against the church. Our object was to warn us against the corruptions that came into the church before and after the Reformation, through the uninspired interpretations of the simple truths of the Scriptures, by the bishops and elders. If the primitive churches became corrupted in this way, does not the same danger exist to-day? We love the church and have tried to labor for its prosperity and purifica-

tion. We cannot afford to do anything else. We have no other object in view. But in our zeal for the pure unadulterated truth, we may make mistakes, as we protest against human perfection; and while we admit our own fallibility, we believe that all others may be equally fallible. This knowledge not only makes us charitable towards ourselves but also to all others. And while we are exceedingly anxious to give no offence, we are still more anxious not to stifle our convictions of right, and offend against God and his truth.—H. B. B. in G. M.

We took the same position on "uninspired interpretations" some years ago. We labored from the same motives with the same object in view, and the author of uninspired interpretations knows the result in our case. He will find that those who differ from him about these "uninspired interpretations" have generally not much charity for their opponents. In the language of an old-time minister they believe that "Orthodoxy is their doxy and heterodoxy is everybody else's doxy," and they generally suit their actions to their faith. Those persons who find fault with such articles, judge the author as infidel because he does not believe in their inspirations and chooses to labor for the unadulterated truth; and being proud in their own conceits they are at the same time intolerant and ready to cast others out as evil, because they dare to differ from them. Those who are guilty of exalting their own opinions to the dignity of the inspired word, are guilty of the worst kind of pride, and pride and intolerance generally go hand in hand.

We clip the following from an article written by Gath in the Cincinnati Enquirer, on the Dunkards. It suggests a new idea concerning the doctrine of non-resistance. Thirty years of war should be enough to cause any class of people to reflect upon its evil effects and unchristian character.

Gath says: "The thirty years war in Germany, which almost disorganized society and drained nearly every nation of its arms-bearing population, produced such an exasperation against war in general that the Quaker, the Tunkers, the Menonites and the Pietists were all emanated from that excitement." Referring to the community at Ephrata, in speaking of the Tunkers, he says: "As the nations were a great deal shaken up about this time, there started from facts previously developed an idea to have God's kingdom on earth within a little society. Thus ambition and sociality, the passion for independence, and rest, and love in various ways, developed new organizations. Gath further says:

Conrad Bissell took the name of Father and Eckerlein, the next smart fellow, was called Prior. The constable came round for their taxes but they went to jail rather than pay up, and the magistrates called before them six men in middle life who were reduced to skeletons by penitential work, or love, or something else. They adopted a dress like the Capuchin friars, with capes hooded, the hoods hanging down their backs, and when people came near them they pulled the hoods over their heads. They also had a veil made. They had the sisters well covered up to keep the Philistines from looking on them. The old chaps slept on wooden benches, with a block of wood for a pillow. They used wooden drinking vessels and plates made of poplar. Even their torks were made of wood."

The peculiar garb, the wooden pillows and benches, and the severe ascetism practiced in this Tunker monastery was all an outgrowth of a misapplication of the Savior's teaching in regard to the crucifying of the flesh and non-conformity to the world, of which we find traces among some of the sects of the present day, and which is denominated by Elder P. J. Brown as the "humbug of uniformity." "If crucifying the flesh, and non-conformity to the world would really mean self-imposed penances and a literal withdrawing from everybody and everything outside of the sect one belongs to, then these monks of Ephrata took a consistent and practical plan for it. But of course the whole theory is false and impractical, and has long since been discarded as such, by all "good thinking people."

Correspondence.

Response to Philip Myers.

DEAR BRO.—In reading your article in No. 28, BRETHREN'S EVANGELIST, I concluded that you was not only my brother in the flesh, but also in the Lord, and while I agree with you on the resurrection of the dead and feeding the hungry, I beg to differ with you on the college question. You seem to think because the Saviour chose uneducated fishermen to the ministry, that we need not be educated. You also seem to think that some of us depend too much on education and want to build a side track. There was a grand thought in Christ's choosing these fishermen to the ministry, and revealing his will to such men, instead of to the high and noble. If the Saviour would have chosen the noble, and revealed his will to such, it would have been almost

impossible for babes to work their way up to his kingdom; but the educated could condescend to men of low estate, as in the case of Paul. What do you think of Paul's case, anyhow? He was highly educated; so much so that the King thought much education had made him mad. Right here let me say, that after the Saviour taught those fishermen to the best of his ability, for three long years, Paul steps in with his college advantages, and discounts the whole of them. He says himself that he did more than all the rest together, and it does actually appear so.

Again, the Lord wished to manifest his power, through the weakness of men, otherwise they would have attributed it to education. As long as the Saviour was here he had no need of educated men, but afterward he gave us an educated Paul. Were it not for some noble educated saints who went to the trouble and expense to educate themselves, in order that they might translate the Bible into different languages, we would to-day live in barbarism as much as the Hottentot in South Africa.

Yes, brother Philip, let us not forget ourselves. The reason we don't speak the same thing is because we don't look up both sides. Let us try, as Josh Billings says, and keep in the extreme middle, so that we can see on both sides of the question.

Fraternally,
H. H. MYERS.

Milledgeville, Ill.

From Louisville, Ohio.

Brother Holsinger was with us on the 15th inst., and preached a very acceptable sermon in the U. B. church in Louisville. Since we are cast out and have no place to worship the United Brethren people are very kind to us, and we appreciate it, too. May the good Lord bless them for it. Brother Holsinger's mission is to secure money to pay the College debt.

The German Baptists say we took the college from them, but the facts are they forsook it, withdrew their patronage, and many even refused to pay their notes due to the college. Let it on our hands with a debt made by them, which is left for us to pay, and now what will we do? Will we let the debt accumulate until finally it will be sold to the highest bidder for debt, or will we unite our efforts to free the college?

We need such a place to educate our children. If no such place is found among us our sons and daughters will go elsewhere and we will lose them to the church. Although many of us are poor in purse and have church houses to build, yet we feel like lending a helping hand to Ashland college. Come, brethren, let us unite our efforts; let us make a sacrifice. God will bless us, and in a few years more we will have our churches and the College free, and we can feel happy.

Brother Holsinger is engaged in a noble mission, and we hope he may have a welcome reception and a hearty support, and that ere long we can hail the day when it will be announced that Ashland College is out of debt.

JOSIAH KEIM.

Announcement.

We, the heirs of Elder John and Catharine Shoemaker, purpose holding our second annual re-union at the old homestead, one mile west of Lattasburg, Wayne county Ohio, on Thursday, September 4th, 1884. The relatives especially, and the friends are cordially invited to be present; of course not forgetting their well filled baskets.

By order of committee of arrangements.

H. K. MYERS,
S. F. SHOEMAKER,
DR. GARVER.

A Card of Thanks.

Some one, last spring, sent to my address, prepaid, the BRETHREN'S EVANGELIST for the current year. I do not now know who it was, but I want to say to my unknown friend that the favor is highly appreciated. Thank you for it, and may the good Lord abundantly reward you already in this life, and in the world to come with eternal life.

HENRY S. JACOBS.

If you pursue a well-trodden pathway for a long while, you will finally pursue it alone.

Died.

BOLLINGER: Aug. 2nd, 1884, brother GIDEON BOLLINGER, of the Centreville congregation, Johnson county, Missouri, aged 51 years, 8 months, and 7 days.

He came from Medina county, Ohio, to Missouri. Was ordained to the full ministry in the Centreville church, where he labored faithfully in the discharge of the duties required of him, until his change came. The very large concourse of friends that gathered around his body on the day of his burial, showed the esteem in which he was held. Funeral occasion improved by brother S. S. Mohler, from 2 Tim. 4: 7, 8.